

Real Love



Jayadaya! Goyandka

Real Love

tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā	tvameva	
tvameva	vidyā	draviṇaṁ	tvameva	
tvameva	sarvaṁ	mama	devadeva	

त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च	सखा	त्वमेव ।	
त्वमेव	विद्या	द्रविणं	त्वमेव	
त्वमेव	सर्वं	मम	देवदेव ॥	

Jayadayal Goyandka

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Publisher's Note

We feel great pleasure in presenting this small book 'Real Love' by Brahmalinga Sri Jayadaya Goyandka the founder of Gita Press. He was a God-realized saint and devotee of a very high order.

Our readers know it very well that the words spoken and written by a competent Mahātmā carry unimaginable weight and value. From this angle this booklet is the most valuable for all aspiring for their supreme well-being through adoration and worship.

This book contains seven discourses of the venerable Goyandkaji rendered from time to time in Hindi and translated into English by competent translators, go very far to help the strivers, advanced in their Sādhana or the new comers. The article 'Real Love' speaks a lot about what real love is. Our aim should be to attain such love and it is superior even to that of *Gopīs*. 'Means to Eradicate Sorrow' establishes beyond any doubt from all the three angles of '*Jñāna*', '*Bhakti*' and '*Karma*' that in reality grieving is unnecessary and worth avoiding. To grieve is mere Ignorance. The third article teaches us how to realise God with our noble sentiments whereas the fourth article teaches that the God-realisation can be achieved through serving the world quite selflessly and taking every body to be manifestation of our Supreme Darling. So every article to a real striver is indispensable and a best possible guide.

We thank God Almighty that he made us instrumental to publish this booklet for the help of our English-knowing readers. We hope they will cordially receive this book also with their usual sympathy and enthusiasm. We will feel our labour a success if it proves useful in propagation of spirituality and love for God.

Publisher

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Real Love

It is mercy of kindmost God that I am encouraged to write something about Love. Although I find myself incapable in this regard as only those persons can say something on the glory of divine love who might have had a dip into the sacredmost ocean of divine love. Love is so unfathomable and unimaginable that even wise persons cannot reach its bottom, then how could speech or pen define it? Even Śeṣa, Maheśa, Gaṇeśa, Śukadeva, Nārada and the like who are regarded as the uppermost among the devotees of God, when find themselves unable to define love then what does an ordinary man like me stand for? When the heart is inundated with love, the person gets horripilated, heart is thrilled, the speech fails and tears start rolling incessantly from the eyes. This is what the *Śāstras* and devotee saints say and have such experiences. But these are outer marks through which love can be described. When the heart is full of love and the lover gets submerged into it, he himself cannot describe the situation. Then can anyone else define it? Gosvāmī Tulasī Dāsa finds himself unable to describe the communion of Śrī Rāma and Bharata and says—

कहहु सुप्रेम प्रगट को करई । केहि छाया कबि मति अनुसरई ॥
कबिहि अरथ आखर बलु साँचा । अनुहरि ताल गतिहि नटु नाचा ॥
अगम सनेह भरत रघुबर को । जहँ न जाइ मनु बिधि हरि हर को ॥
सो मैं कुमति कहौं केहि भाँती । बाज सुराग कि गाँडर ताँती ॥

“Who can describe that love? All means of

expression are so insufficient to describe it. Even Brahmā, Viṣṇu and Śaṅkara are incapable of doing it. How can a poet like me describe it?"

Under such conditions whatever I am writing, should be taken as an act of entertainment on my part. For deficiencies I beg pardon of the loving devotees.

The truth of love is a great secret one who once recognizes this, himself becomes embodiment of love. The real secret of Love is fully known to only Śrī Lord Vāsudeva, the Supreme Person or else a little of it is known to His loving devotees. This is why the Lord Himself praises in *Gītā* those wise devotees who know the truth of selfless love—

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

(7.17)

"Among those (four types of devotees) the best is the man of wisdom ever established in Me and possessed of exclusive devotion. For I am extremely dear to him and he is extremely dear to Me."

Really speaking, love is God Himself. He who has got true and unalloyed love, has attained God Himself. God is full of love and only He is worth loving. Therefore we should try our best to inculcate pure and single-minded love in God. Here a few questions arise, such as—What is the form of God? What is His nature and how to love Him? In short, we should hold that all-pervading God is full of nectar, beatific joy in person, eternal, truth, knowledge and

bliss solidified. The Lord Himself has said—

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥

(Gītā 14.27)

“For I am the base of imperishable *Brahma*, of immortality, of the eternal virtues and of unending bliss.”

Such God dwells in the hearts of all beings in the form of their soul. He says—

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च॥

(Gītā 10.20)

“Arjuna, I am the soul of all beings dwelling in their hearts. And I alone, am the beginning, middle and the end of all creatures.” This way the real love lies in realising this nature of God, the indweller among all creatures and then loving Him for love’s sake. We should make special effort to love every being as the dwelling place of God. He who realizes this secret of Divine Love, develops a cord of love for all as he has for his own person. Praising such loving devotees the Lord has said—

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं स योगी परमो मतः॥

(Gītā 6.32)

“Arjuna, the *Yogī* who regards everybody as his own person with a sense of equanimity and regards pleasure and pain as equal, is considered to be the best one.” Equanimity of treatment means that just as a

person regards his bodily limbs like head, hands, feet, anus etc., as *Brāhmaṇa*, *Kṣatriya*, *Śūdra* and *Mleccha* etc., yet regards them no different from him, similarly we should treat everyone with the sense of equality. The heart of such equal-minded person (devotee) is full upto brim with love. He learns to look everywhere with love. There remains no hatred in his heart for anyone. *Śruti* says—

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

(*Īśa.* 6)

“The wise who looks at all beings as his own self with no difference and finds his own self in all beings, does not find fault with any person.”

The act of censuring requires an object other than one's own self whereas in the eyes of such a person the entire world appears as *Vāsudeva* Himself. Because of not knowing this ultimate truth generally the feelings of attachment and aversion arise in a man and he turns his back from God and runs for trifle worldly pleasures and as the result he suffers miseries again and again. It is a misconception that people supposedly find pleasure in worldly objects like wife, son, wealth etc., and love them. Really speaking there is no pleasure at all in worldly objects. But just as the deers see water in the mirage even though there is no water in it and get perished similarly the worldly men run after the so-called worldly pleasure and pass their precious time in vain and miss the Divine Bliss.

To a person his life is dearer than the wife, son or wealth because he can abandon them in order to get his life safe. The *Ātmā* is dearer than life even, as the man could even give up his life for the sake of *Ātmā*. Particularly when the life becomes miserable and painful, then a person tries to commit suicide due to foolishness and ignorant of the real nature of *Ātmā* he does not even make efforts to remove his sufferings. This way he kills himself and thinks that he will be free from misery but he goes to infernal hells and suffers more and more. Getting human body and still departing from this world without realising *Ātmā*, is also like suicide in a way. *Śruti* describes what happens to a self-killer—

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥

(*Īśa.* 3)

“The self-killers go after death to the *Asura Yonis* enveloped by terrible darkness.” Realising this fact a man should try to avoid this self-destruction, a result of ignorance and should devote himself in the love of God who is the oversoul of all beings for sublimation and liberation of *Ātmā*. Loving the universe is loving God and *vice versa* because it is God only who is pervading everywhere as the *Ātmā* of every being.

The easiest way of loving all is selfless service. Selfishness does not include only wife, son or wealth but it includes honour, respect, praise, fame, desire for

heavenly abode etc., also. One should love God, the embodiment of love, only for the sake of loving Him. God is very close to those who make effort for loving Him. No magnet has that much attracting power as pure and unalloyed love has. The magnet etc., attract only inert objects. They do not attract sentient ones. But love is such a wonderful magnet which has potency of attracting even God—the consciousness in person. Friends, the Lord is priceless and there cannot be any price for His realization yet a devotee gets Him very cheaply. When a man dedicates himself absorbed in divine love, at the feet of the Lord—gets ready even to sacrifice his life for the sake of divine love, the Lord, drawn by his love, manifests Himself before him. He manifested Himself before Prahlāda from the pillar and for the *Gopīs* in the Murali Vana—these tales are well-known. Is it not a cheap bargain to find God in this way? There is no comparison between us and the Lord. If He is available at a price of our life, what else can be there to require? The poet has said—

जो सिर काटे हरि मिले तौ तेहि लीजै दौर।

ना जानौं या दौर में गाहक आवै और॥

सिर दीन्हे जो पाइये देत न कीजै कानि।

सिर साटे हरि मिले तो लीजै सस्ता जानि॥

सबै रसायन हम किये हरि रस सम नहिं कोय।

रंचक घटमें संचरे (तो) सब तन कंचन होय॥

It is the most profitable bargain to attain Lord by paying such a meagre price in the shape of one's head.

There is no formula of alchemy equal to Hari

which if once enters the heart, transforms the entire body into Gold.

Lord, the knower of love, looks only for love. When a man loves Lord more than his own self—when he gets ready to sacrifice even his life, his individuality, this world and the other world also, then the Lord cannot remain without meeting him. But the love must be sincere. No one can please Him with a false love.

कृष्ण कृष्ण सब ही कहै ठग ठाकुर अरु चोर।

बिना प्रेम रीझे नहीं प्रेमी नन्दकिसोर॥

All types of men mutter the name of Kṛṣṇa but it is meaningless unless it is based on true love.

He does sell Himself to His real lover. Love is the only price for God. How can a man who is aware of divine love, live without realising Him? Because he finds his very life meaningless without Lord. And when the Lord is bound to meet for the trifle life, how can he make any delay? How can he abandon a priceless object for so little a price? Those who are unaware of the secret of divine love, are beasts. Only such beastly persons go on spoiling their life and blemishing the human body indulging themselves in worldly comforts. The lucky ones who give up their life being restless in the love of God, do not feel any pain even at the time of death. They dedicate their body happily at the feet of the Lord. At that time a divine ocean of joy wells up in their heart and all sins and pains get drowned in its fathomless bottom.

Prahlāda was tortured by Hiraṇyakaśipu again and again and was thrown into the jaws of death but he did not feel any pain at all. Due to the love for God he remained always happy and carefree. It is impossible to describe the state of bliss and fearlessness. Only Prahlāda might have known how he felt. When the readers of Prahlāda's life get the feeling of joy, fearlessness, love and faith in God, confidence enhanced in themselves then how can one describe the qualities of Prahlāda such as faith, love, calmness and fearlessness etc.?

A true lover of God never thinks of anything other than God. He ever thinks of God only for the sake of His love. He desires nothing else than divine love even from God or His devotees. Whenever he happens to meet a devotee of God, he becomes steeped in divine love and entreats them politely to bless him with the divine love just as a *Papīhā* bird calls the clouds, adamant for only *Swātī* drops. Similarly a saint thirsty of divine love looks at other *Mahātmās* expecting from them the *Swātī* water of divine love. The *Papīhā* does not want any other water—not even the sacred Gaṅgā water apart from the *Swātī* water. Tulasīdāsa says—

तुलसी चातक देत सिख सुतहिं बार ही बार।
 तात न तर्पन कीजियो बिना बारिधर बारि॥
 जियत न नाई नारि चातक घन तजि दूसरहिं।
 सुरसरिहू को बारि मरत न माँगेउ अरघ जल॥
 सुनि रे तुलसीदास, प्यास पपीपहिं प्रेम की।
 परिहरि चारिउ मास, जो अँचवै जल स्वाति को॥

The same way a God-loving person never desires the trifle worldly objects to enjoy. It is an inflexible routine to it—so is his innate nature.

A person who always and everywhere thinks of and meditates on God, develops so much love for God that he cannot forget God even for a moment. If somehow he fails to do so he becomes restless like a fish out of water.

तदर्पिताखिलाचारिता तद्विस्मरणे परमव्याकुलता ।

(Nārada Sūtra 19)

The divine sage Nārada calls it *Premā Bhakti* (loving devotion). When a person absorbed in devotional ecstasy moves around, then his conditions are somewhat strange. He completely forgets himself when he happens to hear the glory of name, quality and form of his beloved due to the intensity of love.

प्रेम पियाला जिन्ह पिया झूमत तिन्ह के नैन ।
नारायण के रूप मद छके रहैं दिन रैन ॥
प्रेम अधीन्यो छाक्यो डोलै, क्योंकि क्यों ही वाणी बोलै ।
जैसे गोपी भूली देहा, तैसो चाहे जासों नेहा ॥
प्रीति की रीति कछू नहिं राखत जाति न पाँति नहीं कुलगारो ।

x

x

x

प्रेमको नेम कहूँ नहिं दीसत लाज न कान लग्यो सब खारो ॥
लीन भयो हरि सँ अभिअंतर आठहुँ जाम रहै मतवारो ।
सुंदर कोउक जानि सकै यह गोकुल गाँवको पैड़ोहि न्यारो ॥

There is nothing like caste or creed in the world of love, no shame or bashfulness. Twenty-four hours the lover is intoxicated.

It is said that once some *Gopī* was worried for her being transformed into Kṛṣṇa himself as she was

always merged in the thoughts of Kṛṣṇa. Because according to *Bhramara Kīṭa* rule the meditator gets transformed into the object of meditation itself. If it so happens and I get transformed as Kṛṣṇa, how shall I enjoy the love game with my beloved Kṛṣṇa? Some other *Gopī* said—“Do not worry. If you transform into Kṛṣṇa on account of meditating, then Kṛṣṇa will become *Gopī*. The joy of loving will continue as usual. So you better be ever absorbed in His thought.

How to describe the state of love? Only at the hint of the name, quality and beauty of his beloved, the lover gets restless beyond description. The *Gopīs* dyed in the colour of Kṛṣṇa's love, became restless when they happened to see even black objects like a crow, a cuckoo, collyrium, coal etc., or heard names resembling Śrī Kṛṣṇa's name. When Caitanya Mahāprabhu had a vision of sea in Puri, he took it to be his Śyāmasundara, went mad and jumped into the ocean completely forgetting his own self. So this is what happens in the state of complete absorption.

Mārīca, to whom Rāma was an object of terror, once said that he was so terrified of Rāma that he always visualized him standing by his side when he heard any word beginning with 'R'.

राममेव सततं विभावये भीतभीत इव भोगराशितः ।

राजरत्नरमणीरथादिकं श्रोत्रयोर्यदि गतं भयं भवेत् ॥

(*Adhyātma* III.6.22)

“Whatever words like *Rāja*, *Ratna*, *Ramaṇī*, *Ratha*, fall into my ears, I am terrified and therefore I keep myself away from such objects of enjoyment. I then

think always of only Rāma.”

राम आगत इहेति शङ्कया बाह्यकार्यमपि सर्वमत्यजम् ।
निद्रया परिवृतो यदा स्वप्ने राममेव मनसानुचिन्तयन् ॥

(Ibid 3.6.23)

‘Rāma has come here’ this idea has caused me to give up all excursions. When I am in deep slumber even then I think of only Rāma.

स्वप्नदृष्टिगतराघवं तदा बोधितो विगतनिद्र आस्थितः ।
तद्भवानपि विमुच्य चाग्रहं राघवं प्रति गृहं प्रयाहि भोः ॥

(Ibid 3.6.24)

“When I see Rāma in a dream, I wake up. So you also abandon your insistence of sending me to Rāma, go home.”

When this situation can arise out of fear, what is there to wonder if a lover in selfless love becomes like that? Surely the path of love is very difficult to tread and like the sharp edge of a sword. One cannot attain it only by talking. Only outward appearance or mark is not love.

प्रेम प्रेम सब कोइ कहै, प्रेम न चीन्हे कोय ।

जेहि प्रेमहि साहिब मिले प्रेम कहावे सोय ॥

Everybody talks of love but the real love is that which makes Hari obtainable.

The true love is that which enables us to meet Lord Rāma. That Rāma comes within reach only with the pangs of separation from the beloved, with a true call that is full of pathos, the sincere faith and passionate desire. These are synonyms of love only. When the desire for meeting reaches the pinnacle and the lover gets restive and on such occasions when he

receives message of his beloved for meeting him, the situation is divinely sweet. Tulasīdāsa in his *Rāmacaritamānasa*, glorifying the love of Sūtīkṣṇa says—

पन्नगारि सुनु प्रेम सम भजन न दूसर आन।

यह बिचारि पुनि पुनि मुनि करत राम गुन गान॥

होइहैं सुफल आजु मम लोचन। देखि बदन पंकज भव मोचन॥
निर्भर प्रेम मगन मुनि ग्यानी। कहि न जाइ सो दसा भवानी॥
दिसि अरु विदिसि पंथ नहिं सूझा। को मैं चलेउँ कहाँ नहिं बूझा॥
कबहुँक फिरि पाछें पुनि जाई। कबहुँक नृत्य करइ गुन गाई॥
अबिरल प्रेम भगति मुनि पाई। प्रभु देखैं तरु ओट लुकाई॥

There is no other *Bhajana* equal to love O Garuḍa. Sūtīkṣṇa is eagerly awaiting the arrival of Rāma. He is completely mad and is unable to know what is what and the Lord is watching his devotee with intense love from behind a tree.

Oh, what a marvellous Bliss.

When the lover feels pangs of separation and restively waits for his arrival, at that time he hears every moment the sound of his beloved's feet. Whosoever if comes, the lover feels that it is his beloved coming. When Uddhava went to *Gopīs*; they assumed that Kṛṣṇa Himself had come. When he reached very close only then they could realise that it was Uddhava and not Kṛṣṇa. But what if he was not Kṛṣṇa? Did he not come with the message of their beloved? So he is equally dear. There is a vivid heart touching description of mental conditions of *Gopīs* on this occasion in the tenth *Skandha* of *Bhāgavata*.

The condition of darling Rukminī while she waited for Kṛṣṇa to arrive and the arrival delayed, was

horripilating. One may go through *Bhāgavata* for this episode.

The condition of Bharata suffering the pang of separation is well-known to the readers of *Rāmāyaṇa*. When Hanumān visits Bharata to deliver the message of the lord and sees his condition he also gets absorbed in love. See description thereof—

को तुम्ह तात कहाँ ते आए। मोहि परम प्रिय बचन सुनाए॥
दीनबंधु रघुपति कर किंकर। सुनत भरत भेंटेउ उठि सादर॥
मिलत प्रेम नहि हृदयँ समाता। नयन स्रवत जल पुलकित गाता॥
कपि तव दरस सकल दुख बीते। मिले आजु मोहि राम पिरीते॥
एहि संदेस सरिस जग माहीं। करि बिचार देखेउँ कछु नाहीं॥
नाहिन तात उरिन मैं तोही। अब प्रभु चरित सुनावहु मोही॥

निज दास ज्यों रघुबंसभूषन कबहुँ मम सुमिरन करूँ।
सुनि भरत बचन बिनीत अति कपि पुलकि तन चरनन्हि परूँ॥
रघुबीर निज मुख जासु गुन गन कहत अग जग नाथ जो।
काहे न होइ बिनीत परम पुनीत सदगुन सिंधु सो॥
राम प्राण प्रिय नाथ तुम्ह सत्य बचन मम तात।
पुनि पुनि मिलत भरत सुनि हरष न हृदयँ समात॥

Who are you dear, and where have you come from? Anyway you have communicated a most welcome news. When Hanumān disclosed his identity, Bharata embraced him. He felt as if he met Rāma himself. He asked so many questions in regard of Rāma's attitude towards him and Hanumān assured him that he (Bharata) was equally dear to Rāma, rather more. Bharata was as if in trance and embraced him again and again.

When one is charged with the sentiments like *Gopī*, Bharata or Rukmiṇī after receiving message

from one's beloved or some news, then it may be regarded that real type of feeling of separation has germinated.

Oh, have a look at the conditions of Kṛṣṇa-loving Mīrā. Completely engrossed in muttering name of Kṛṣṇa, drowned in the ocean of love, the intoxicated Mīrā sings—

नातो नाम को जी म्हाँस्यूँ तनक न तोड्यो जाय॥
 पाना ज्यूँ पीली पड़ी रे लोग कहे पिंड रोग॥
 छाने लाँघण मैं किया रे राम मिलण के जोग॥
 बाबल बैद बुलाइया रे पकड़ दिखायी म्हारी बाँह॥
 मूरख बैद मरम नहिँ जाणै कसक कलेजे माँह॥
 जाओ बैद घर आपणे रे म्हारो नाम न लेय॥
 मैं तो दासी बिरहकी रे काहे कूँ औषध देय॥
 माँस गल गल छीजियो रे, करक रह्या गल आय।
 आँगलियाँरी मूँदड़ी म्हारे, आवण लागी बाँह॥
 रह रह पापी पपिहरा रे, पिवको नाम न लेय।
 जो कोई बिरहण साँभले तो, पिव कारण जिव देय॥
 छिन मन्दिर छिन आगणे रे, छिन छिन ठाढ़ी होय।
 घायल सी झूमूँ खड़ी म्हारी, व्यथा न बूझे कोय॥
 काढ़ कलेजो मैं धरूँ रे, कौआ तू ले जाय।
 ज्याँ देसाँ म्हारो हरि बसै रे, वा देखत तू खाय॥
 म्हारे नातो रामको रे, और न नातो कोय।
 मीरा व्याकुल बिरहणी रे (हरि) दर्शन दीज्यो मोय॥

The cord of love with Rāma, I cannot snap. In his love I have paled and everybody thinks I am sick. The physician administers medicines but in vain. The poor fellow does not know that I am a patient of divine love, scorched by the pangs of separation from my sweet heart. Now in the mansion and now in the

courtyard; now sitting and now standing—every moment eagerly waiting His arrival. O crow, I will take my heart out. You take it to where my Hari is and eat it right before His eyes so that He might have an idea about my condition.

This very pure love is the price for God or the same is the very form of God. The more this love increases, the nearer to God the devotee reaches. As sun is a mass of light, so God is a form of aggregate love. As a person reaches nearer and nearer the sun, finds the intensity of light increasing, similarly as a lover goes closer to God, the intensity of his love grows and *vice-versa*. Just as the sun and his light are not different objects so are God and love (not different from each other). Love is the very form of God.

When a man gets dyed in the colour of divine love he becomes love itself. Then the lover, the beloved and the love melt together and become one. These three are different only for name's sake. In reality they are one and the same and appear in three forms. The wise devotees of God say so. When man gets absorbed in thought of the Lord Vāsudeva, then he always sees Vāsudeva only in everything and everywhere. The Lord has said in *Gītā*—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(*Gītā* 7.19)

In the very last of all births a wise devotee adores Me realizing that all this is God. Such an exalted soul is very rare. This is true form of love.

Means to Eradicate Sorrow

There are only two causes of sorrows—separation from dear and meeting with unpleasant. In other words the loss of desired and obtaining of undesired. For these two reasons only a man gets sorrow, grief, worry, fear or anxiety. The entire world is suffering from the two—there will be no exaggeration if it is so said. Some persons get so dejected that the world appears dark to them; disappointment clouds them; heart always burns on account of grief; no peace in the day nor sleep during night; the body is reduced to a mere skeleton; no relish in eating or drinking—even to the extent that the life becomes a burden to them they die by inches. Some of them go still further—they out of sheer folly take poison, drown in the water, hang themselves or burn themselves and die. Generally people do such things when their wife, son, respect, fame or health are jeopardised; when get entangled in court cases; when suffer from some deadly diseases or when their life is at stake. Today we will consider some means of consolation for such persons.

As a matter of fact from whatever angle—knowledge, devotion or discrimination—we look, grieving is nothing but foolishness. Thus a person should not grieve for either inert things like wealth,

house, landed property etc., or living beings like wife or son. There is no sense in bemoaning for objects which have perished. A wise man should not grieve even for that which is yet to perish. The Lord advised Arjuna in the beginning of *Gītā* through the point of knowledge in order to get rid of sorrow—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

(2.11)

“Arjuna, you are bereaved for those who do not deserve it and still talk like wise. But wise ones do never grieve either for dead or alive.” In verse given above the Lord means that nobody should ever be grieved for, in anyway and to any extent.

According to the theory of knowledge there are only two entities—insentient and sentient or non-existent and existent. *Sat* is that which does not perish and *Asat* does not last.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

(2.16)

In these words Lord has established that all objects which are perceptible by the senses are inert, unstable, momentary and perishable. After a deep thinking they appear like dream and by the same token they do not exist. Therefore it is unwise to grieve for perishable objects.

The other, the sentient—is eternal and *Sat*. It never perishes. Therefore it also is not to be grieved for. After Vāli was slain, the Lord advised Tārā in the

same way. We can see how Tulasīdāsa expresses it—
 छिति जल पावक गगन समीरा । पंचरचित अति अधम सरीरा ॥
 प्रगट सो तनु तव आगें सोवा । जीव नित्य केहि लगि तुम्ह रोवा ॥

(*Mānasa Kiṣ.* 10.2-3)

This body made of earth, water, fire, ether and air, is just before you and so far as *Jīva* is concerned, it is eternal and imperishable. Then what are you lamenting for?

In the above words also the Lord showed the perishability of body and eternality of soul. Thus from both the angles sorrow cannot be justified. A perishable thing must be taken for granted as already perished even before it perishes as it is certain to perish one day or the other. It is not to stay. So one should not feel sorry if a desired object is separated—this fact is established as per theory of knowledge.

In the same way if something unwelcome happens, then also there is no occasion for sorrow. This is explained through the example of dream. If in a dream somebody obtains disease, he is imprisoned, a scene of inundation through flood appears, he is terrified on account of some wild animal like lion, bear or serpent but after waking the unfavourable disappears. Then it comes to the mind that in the state of dream also it was non-existent as it is not present in the waking state. Due to ignorance it simply appeared even without being in reality, because of defective sleep for which the dreamer felt so sorry. Through this example it should be taken that whatever unfavourable we

experience in wakeful state is also unreal as it will disappear in future. And the object that ceases to exist is not at all real. It simply appears to be. After the dawn of knowledge this visible world disappears once forever. Realising this fact a wise person should not feel sorry even in adverse condition.

The impropriety of grieving for the destruction of favourable and contact with the unfavourable has been established so far as per theory of knowledge. Now it is going to be explained according to the theory of devotion. Let us not talk of high grade devotees. Even for the ordinary ones—if they have faith in the theory of devotion—there should be no occasion for grief on either of the two accounts because in the theory of devotion, every object—inert or sentient—even his own person, his body, mind, intellect etc., belongs to God. Under such circumstances if the son, the wife, the husband dies; if wealth is lost, honour is lost, goodwill is lost, it should be taken that said objects have nowhere gone as everything belongs to God and God is omnipresent. He is present everywhere and at all times. Then the thing separated from us can go nowhere else apart from the kingdom of God. It remains only in the treasure of God. When everything belongs to God and He is the sole lord of all—sentient and insentient—then if He transfers some of his belongings from one place to another, why should we grieve for that? Now the same will be explained through example.

A merchant has shops at so many places or there are so many post offices. Now the merchant transfers some goods from one shop to another or Government transfers money from one post office to another, then what is the ground for the clerk or the Post Master to lament? If they grudge, it is their folly and unjust on their part. It is upto the master to keep his possessions anywhere he pleases. The true devotee or servant is he who works as the master wills and remains happy in the happiness of his master, on the contrary if the servant does not hand over anything at the call of the master and hesitates, he is not a faithful servant and is rather a traitor. If the clerk or the Post Master regards the property therein as their own or want to keep it with them with a mala-fide intension they deserve punishment. In the same way that person who grudges while returning the belongings of God to Him, is dishonest and not a devotee. A devotee must always be happy in all designs of God. One should always be happy with whatever happening thinking that every divine act is undoubtedly benevolent and happens at the divine bid.

Leaving aside devotees even ordinarily honest men do not grieve on such occasions. Suppose somebody keeps in trust some of his belongings or money with a reliable friend and takes them back when needed then that honest man neither avoids nor grieves for departing with the trust money from him, on the contrary he feels happy and relieved. There

remains no reason for him to grieve. He is dishonest and traitor who avoids or delays the refund. Similarly when the Lord takes his trust back in the form of wife, son, wealth etc., deposited with us and one who avoids or laments the refund, is not even a believer what to talk of being a devotee? He must feel happy in surrendering the divine trust to the Lord and be carefree.

If somebody does not regard his wife and son etc., as divine trust, still he should feel happy to think that his belonging has now reached in the safer custody of God and He will be a better guardian. Under such circumstances thinking that one's cherished favourite belonging is now in the hands of Lord who is more competent and loving; one may feel happy instead of lamenting.

This much is regarding not lamenting for separation of cherished object. The same way a devotee should not lament if unfavourable happens—this fact is going to be explained now. Every unpleasant thing happens only under the divine dispensation. However unfavourable thing or incident happens it is a liking of my Lord—a devotee should take it in this light and be happy. He should feel that the Lord never errs; He does everything considering all pros and cons. This way whatever takes place, is an award of the Lord—realising this fact one should feel happy every moment like Prahlāda. Contrary to this one who gets agitated when unfavourable comes, cannot be regarded as a

devotee of Lord. A devotee should take everything as a divine will and for his ultimate good. Due to ignorance we fail to understand it. If we go a bit deeper we find that what we take to be unpleasant is a great occasion of joy for us. We will see the following benefits in so-called unfavourable things if we delve deeper. Besides this we cannot imagine how much beneficial those seemingly unpleasant things are.

(1) The unfavourable is only the result of our past deeds as in divine kingdom no punishment is awarded without guilt. Through these punishments the Lord makes us pure and we are free from the sins.

(2) The Lord keeps us away from committing more sins in future.

(3) By causing pains the Lord makes our soul stronger. It is a common experience that the gold brightens after heating in the fire. Similarly the soul becomes purer and stronger after undergoing pains.

(4) Sometimes we develop in us a false sense of pride of spirituality when really it is not so. So the Lord puts us to test and makes us to realise what and where we are and thus God purges us of our pride.

(5) The Lord proves his way of justice by punishing us and cautions us not to commit sins under the cover of devotion otherwise we will again be punished—God makes no concession for such sinners.

(6) The last but not the least is the gain that we remember Lord in adversities. We often forget Lord for the sake of trifle worldly pleasure. Therefore

causing pains once in a while, He warns us not to forget Him or else we will suffer more, we have been given this human body for realising God and not to make it a waste.

Apart from this we cannot realise what and how much good lies in seemingly unfavourable circumstances the Lord bestows upon us. Therefore we should be ever happy that whatever He does is only an act of mercy on us and regard it as most beneficial for us.

From the view point of discrimination also we should not lament for separation from cherished and meeting unfavourable. They are momentary. The object we get, is sure to depart. The worldly union or disunion are just like the fleeting union of people in an inn or boarding and leaving of a train by passengers. Just as people stay in an inn for night halt and leave for their destinations in the morning in the same way some people gather as family members for a specific period and depart when the time is over. Just as different passengers for different destinations board in a train and dislodge it, in the same way different beings are born in the world and die. In the rail compartment boarded by us, if and when another person comes or leaves it, we do not feel happy or miss his presence. In the same way we should not mind a new arrival in the family or departure from it. Particularly in the trains sometimes reverse happens. We feel irritated when somebody enters and happy

when he goes. This also is wrong. We cannot travel beyond the station to which we have got the ticket. In the same way anybody in the world cannot live more than the period fixed for him. So from discriminatory angle we should not lament when we are separated from favourables or meet unfavourables.

Besides this from the worldly angle also it is foolishness to lament and cry when the desired goes away and the undesired comes. This brings harm to us in the present. We fall in the eyes of people and are regarded as weaklings. It exhibits our folly in the world. It spoils our health. Body dilapidates due to worrying. Prowess, strength and sight are jeopardised and we die while crying. Therefore even a man of the order should not lament, but should feel happy to think that every design of God is an expression of divine mercy. If we fail to see the divine mercy, at least we must compromise taking it as destiny. Even if we refuse theory of knowledge or of devotion; even if we do not have faith in God yet we must realise the fact that what is destined cannot be altered and so we must have patience. What cannot be cured must be endured. It is still worse to lament for bygones. It cannot be undone by our lamenting. It is nothing but harming one's own self.

Those who overwhelmed with grief or excited and commit suicide they are extremely foolish. They kill the body in order to get released from their present sufferings but not only they do not get any comfort, they contrarily suffer more. By doing so they meet

the end of this invaluable human life through which the man gets blessed by realizing God who is everlasting joy in person and is free from the bondage of birth and death which *Śāstras* described to be rare and which one gets through causeless divine mercy after wandering in 84 lakh wombs.* Apart from this he undergoes unlimited pain, formerly he does not have any idea of the amount of suffering but at the time of death he experiences pain without parallel. They say that while dying people suffer a pain that is equal to the stinging of thousands of scorpions. Then what to say of those who commit suicide?

Thirdly he goes to terrible hell. It is said in *īśopaniṣad*—

असुर्या नाम ते लोका अन्धेन तमसा वृताः ।

तास्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥

(*Īśa.* 3)

“Those demoniacal worlds are filled with darkness in the form of not visualizing *Ātmā*. All Self-killers go there.”

* About human body Goswāmījī writes in *Mānasa*—

आकर चारि लच्छ चौरासी । जोनि भ्रमत यह जिव अविनासी ॥

फिरत सदा माया कर प्रेरा । काल कर्म सुभाव गुन घेरा ॥

कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ॥

नर तनु भव बारिधि कहु बेरो । सन्मुख मरुत अनुग्रह मेरो ॥

The *Jiva* moves around among 84 lacs of wombs. It always, caused by *Māyā*, moves under the sway of *Kāla* (time), *Karma* (action), *Swabhāva* (nature) and *Guṇas* (modes). The Lord compassionate without motive, sometime bestows on us this human body which is a boat to cross the world.

The idea is that from any angle—knowledge, devotion or discrimination—it is not proper to grieve. Really speaking it is not separation from good or union with evil that causes pain but it is the ignorant affinity which does it. Suppose there are two houses on sides of a road. In one we have the feeling of mineness and the other we think belongs to somebody else. If the latter is endangered or somebody demolishes it or it catches fire, it does not matter to us but from the house supposedly our own if someone takes away even a single brick it seems that he is scratching our own body. After a while we sell it. Then if somebody demolishes it or it catches fire, we are unconcerned and not pained. This proves that demolishing is not the cause of our pain but it is the sense of affinity that causes pain. In the same way an ignorant person develops affinity in the world—it is my wife, son, my land, my property, my body and so on. Then feels miserable at their destruction. Therefore the annihilation of affinity is the only means to remove pains; and there are only two ways for it—(1) to destroy ignorance, the root cause of affinity, by attending holy company, (2) to do it through devotion and by the grace of God. In *Gītā* also these two are referred to as two means to remove pain and attain supreme peace—

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

(4. 34)

“You, gain that knowledge. Go to some *Śrotriya*

Ācāryas, offer salutation, serve them guilelessly; request them and then those knowers of truth will teach you the real knowledge.”

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

(*Gītā* 4. 39)

“He who has senses restrained, who is engrossed in his *Sādhana*s and who has full faith, acquires knowledge and after this he attains God-realisation and Supreme peace.”

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥


(*Gītā* 18. 62)

“O Bhārata, take whole-hearted refuge in Him. By His grace you will attain eternal and Supreme abode.”

This surrender to God is the best method for permanent release from suffering. There is no other way whatever we may do.

To offer all one's belongings—mind, intellect, body, senses, vital airs and all our wealth and relations and be solely dependent on Him who is omnipotent, substratum for all, the overlord of the universe, motivator supreme, all-pervasive and the best friend to everybody, is real surrender. The surrender includes discerning through intellect the qualities, glory, truth and form in full faith; regarding Him to be the ultimate goal, the Supreme and all-in-all; the only master, sustainer, inspirer, protector and supreme well-wisher; then solely depending upon Him and being absolutely

fearless; regarding everything as belonging to God; abandoning mineness, pride, attachment and desire as God is all-pervasive; following divine injunctions; serving God as dwelling in everybody's heart; receiving as a divine award whatever pleasure or pain—comes and being contented; feeling no grudge in what God does; giving up honour, respect and goodwill and having no attachment in any worldly object and only loving God; thinking always of the qualities, majesty, sports, truth, name and form of God with supreme faith and love. Taking this view of surrender as an ideal, so long as it is possible, one should always engage him in adoring, meditating on and serving Him and attending holy company all along his life.



Sentiment Counts most in God-realization

Noble sentiments should be entertained for every being; every activity should be motivated by good ideas and we should have benign look towards any object. Our spiritual discipline also should be noble coupled with very noble sentiments. If *Nāma-Japa* is made whole-heartedly, then it will not take much time to realize God. God-realization can soon be attained if one meditates with love on the form of God. In the same way even if we do our daily routine with reverence, much benefit can be drawn.

Investiture of sacred thread becomes meaningful if the wearer recites daily *Īśāvāsyopaniṣad*, the 40th chapter of *Śukla Yajurveda* or *Puruṣa Sūkta*, the 31st chapter. In the same way by performing morning and evening *Sandhyā* and *Gāyatrī Japa* with reverence much benefit can be obtained. In *Gāyatrī* there is the praise and description of the form of God and His meditation. Apart from that it contains prayer to God for self- benediction. Only in this single *Mantra* there is divine praise, meditation as well as prayer. Such *Mantras* are rare in *Vedas*. This is why *Gāyatrī* is regarded to be the best among all the *Mantras*. If *Gāyatrī*, therefore, is recited with full understanding of its purport and sincerely, it alone can be conducive to supreme good. In *Mahābhārata Śānti Parva* there

comes a tale in regard of *Gāyatrī Japa*—

There was an ascetic Brahmin in Pippalāda dynasty. He did *Gāyatrī Japa* and *Gāyatrī* granted him her direct vision. When the hour of his death arrived then death, Kāla and Yama all assembled in his *Āśrama* but none of them had power to take away life element from him. Due to his *Gāyatrī Japa*, the goddess *Gāyatrī* was pleased and told him to ask for boon. He said—“I like *Gāyatrī Japa* most so let me always be engaged in *Gāyatrī Japa*. Impressed by his *Japa* king Ikṣvāku approached him and entreated him to ask anything from him. He showed his preparedness to give him anything. The ascetic replied—“O king, you can ask from me anything you desire. I can give you anything and everything due to my strength of penances.” (The idea is that such ascetic can give even the rank of *Brahmā* and *Śiva*). The king asked for the virtuous fruit of his *Gāyatrī Japa*. The *Brāhmaṇa* readily agreed and said—“Be it so.” Then the king had a second thought and said—“I am a *Kṣatriya* and you a *Brāhmaṇa*. I cannot take a donation.” *Brāhmaṇa* said—“Why did you ask if you did not so intend? Now you have got to accept it.” The matter was referred to Dharmarāja for adjudication. Dharmarāja decided the case in favour of the *Brāhmaṇa* and the king had to accept the donation. But this caused both of them to attain to *Brahmaloka* and entering the body of *Brahma* they obtained His splendour.

Similarly the *Sandhyā* is said to be immensely

effective, *Sandhyā* is the worship of sun-god. The *Ṛṣi* Jaratkāru used to worship sun-god. Due to his power the sun did not set until his worship was complete. One day he was sleeping and the time of sunset approached. His wife woke him up and said—"The sun is about to set. Please get up lest your routine may fail." He said—"How can my routine break? How can the sun set till I do not offer ablution to him? You woke me up as you are unaware of my power. (This reference occurs in the *Ādi Parva* of *Mahābhārata*). From the sun-rise to sunset so many times we are reminded to see if the sun has not set; we have to perform *Sandhyā*. Such remembrance is nothing else but his worship. This type of worship makes the sun-god think that this fellow remembers me. He is my devotee. The *Sandhyā Mantras* have got a pattern of their own that we should understand what *Mantra* contains. Every *Mantra* has got four things—this is in such and such metre. It means that we must know the metre and we must make our pronunciation in accordance with that metre. This is number one. Doing this way the pronunciation is supposed to be correct. By correctness of pronunciation we can draw proper benefit of those *Mantras*. Then we must know of the deity who is eulogised or worshipped or meditated upon in the said *Mantra*. Suppose the *Mantra* is that of Brahmā and with that *Mantra* we are worshipping Śiva. Then Śivajī will think that this man is a fool. It is before Devī that

we reciting a *Mantra* and the *Mantra* is that of Viṣṇu. Such discrepancy should not be made. Thus whatever deity is worshipped through that *Mantra* the same deity must be worshipped and meditated upon. This is number two. The third thing is the seer of the *Mantra*. Who is the Ṛṣi of a particular *Mantra*? Ṛṣi is he who came to know the real purport, meaning and secret of the *Mantra* for the first time—"मन्त्रद्रष्टारो ऋषयः". Ṛṣi is pleased when he is remembered. The fourth thing is the knowledge of context where we are going to use that *Mantra*. For example *Gāyatrī Mantra* is used in offering ablution to sun, making *Prāṇāyāma* and muttering on rosary. If we know the subject and context of the *Mantra* and use it then more benefit can be drawn. That *Sandhyā* becomes glorious if we do it while appreciating the meaning and manner of the *Mantra*. We all do *Sandhyā* worship but do not properly understand it. So we do not get full result. For example there is a man trying to prepare *Halwā*. He should have heated flour with Ghee then poured water and put sugar in it. But due to his foolishness he puts sugar in place of flour, heats it with ghee. In such case sugar will not dissolve. With the result it will become something other than *Halwā*. In the same way the wearer of sacred thread should observe the following three things—(1) *Sandhyā* understanding meaning and purport, (2) *Gāyatrī Japa*, (3) recitation of *Veda Mantra* (only important chapters) as *Īśāvāsyopaniṣad* and *Puruṣa Sūkta* as I told you. If

not the whole chapter, let it be half or whatever is possible. If the recitation is wedded by understanding meaning, reality and secret, it will not take even that much time. His life will be transformed soon. Those, initiated by sacred thread, must be performing *Sandhyā*, *Gāyatrī*. If not, they should do it, otherwise they require expiatory steps. If a *Brāhmaṇa* does not perform *Sandhyā*, he must be outcasted by other *Brāhmaṇas*. This is the proper expiation for him. The same goes with reciting *Gītā* and *Rāmāyaṇa*. While reciting, their meaning and purport must be followed and must be kept in mind. By this way even a single verse of *Gītā* will lead him to benediction. Nothing to be said about him who recites a full chapter in the aforesaid manner. If he feels drowsy in the course of recitation, it does not carry much weight. If one goes on reciting without knowing the sense or word meaning even, he cannot be expected to have realized the import of the text. Justice is this that he will be little benefited. If one is enchanted by appreciating its ideas, he may be doubly benefited—by getting joy instantly and realising God very soon.

There are hundreds of such verses in *Gītā* out of which if we transplant in our heart even one verse, we will undoubtedly be liberated. The same goes with the mental worship of God. One may contemplate one's chosen deity—Rāma, Kṛṣṇa, Viṣṇu or Śiva—whatever it may be and adore Him with *Pūjā* materials which are of course mental. The body as well as

activities—all will be only mental. In this way the form of God, *Pūjā* materials, the body of the adorer, all activities of God—everything will be mental. Thus one must have the attitude that he is not adoring the mental image of the Lord but the Lord is present before him in person and he is worshipping Him. The Divine form is also the real and not the image that is in the temple. Had the Lord come in person, he would have entertained Him—adored Him—such should be the attitude of the devotee. He should offer the best possible materials, good *Dakṣiṇā* etc. Materials should be full of fragrant things, incense, *Tilaka*—every article should be fine and precious. Even flowers may be gold made, sweet smelling as if brought from *Nandana Vana*. Gold cannot be fragrant but our emotions may make them so. The fruits offered, should be nectarine. In short the articles must be costly. While washing the Divine feet, one must be emotionally submerged and tears should flow as if the devotee is doing everything directly and in reality. Then *Bhoga* (offering for food) should be offered and at that time one's feeling should be as if the Lord is before him and he is serving food to Him and He is enjoying it. He should feel happy to have been blessed. Then he should circumambulate *Āratī*. We feel joyful in making *Āratī* of our son-in law similar or even lacs of times more joy we must have in taking *Āratī* of the Lord. It should be done most lovingly. It is only sentiment that counts most and that sentiment is absolutely within

our power. So why to be miserly? It is more so as one has not to perform this *Āratī* repeatedly. Only one day's *Pūjā* is enough. As per the injunction of *Gītā* the *Pūjā* should be accompanied with the understanding and loveful sentiment. Each verse is benedictory.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥

(*Gītā* 9.26)

“If any loving devotee of mine offers to me with love leaves, flowers, fruits or even water, I enjoy it manifesting myself.”

Love is a wonderful thing. Draupadī invoked Him pathetically and the Lord instantly came and was immensely pleased by eating simply one leaf. Dhruva adored Him with a desire for kingship. The Lord appeared and said—“Ask for what you desire.” Dhruva said—“Formerly there was a desire but now there is none.” Lord said—“Even then I will give you. You started adoring Me with desire. If I do not fulfil your desire, the desiring devotees will stop worshipping Me.” Thus the Lord granted him both—liberation, the fruit of selfless worship and kingdom as that of the adoration with desire. What a noble sentiment he had penancing in the forest, no care for food or drink, no care for nature's call or sleep. All sorts of obstacles by demoniacal forces to disturb his meditation, but failed. He was engrossed in his meditation and he reached a state where he was oblivious of anything other than the Lord. Meditation should be such a one

rather, a better and higher one. The name and form—both are benedictory. In regard of fruit there are examples of Śabarī and the wife of Vidura. The Lord did visit and visited He many times—to the house of Vidura. Sometimes she entertained Him with fruit while with vegetable at other times. There remains no room for formality in frequently visited places. Once when the Lord reached her house, she was bathing. She heard the call and was so overjoyed that she forgot to have clothes on her. It was the Lord Himself who covered her body with his yellow shawl. She was so lost in love that she gave Him banana peels to eat instead of its substance. Vidura came and asked what she was feeding Him with. She said—‘Banana.’ Vidura asked her to have a look at what she was feeding. Then she realised that she had committed a grave mistake. Then she gave the banana substance and asked how it tasted. The Lord said—“It is good but not as tasty as the peels were.” The offerings to God should be in such a loveful manner that may compel Him to come in His manifested form. In the same way the Lord went to Rantideva to have just a cup of water. He had a vow of saving others’ life even at the cost of his own starvation. It is a highly noble sentiment to treat everybody as God. The Lord Himself came in the guise of a pariah to take a drink of water. He had not taken water for 48 days yet he gave the water to the pariah keeping himself starved. First a pariah came along with so many dogs and

wanted food for the dogs. Rantideva gave food for them. And then when he was about to drink the remaining water there came another pariah and said that he was thirsty. He wanted water to drink. He gave that water too. Then appeared the Lord in the forms of Brahmā, Viṣṇu and Maheśa and said—“We are pleased with you. It is we who came in the form of pariah and dogs to put you to test. You got through the test. Now ask for any boon you wish. Rantideva said—“It is all your grace Lord, but I have no desire whatsoever”. This is real selflessness. He did not want anything even after being inspired to ask something. Prahlāda also wanted nothing even though he was inspired. Even when he asked, he asked for desirelessness. The sentiment nurtured by Prahlāda, is the ideal one. This is what should be done. One must have love for God. One must feel happy even if his love for God is motivated with desire. If it is selfless, what else is to be desired? Love is also sentiment, selflessness is also sentiment—noble sentiment is God Himself. Take note of Śabarī’s sentiment. She collects the best possible berries. How lovefully she serves those fruits when the Lord comes and how lovingly the Lord enjoys them?

It is not important what one offers—leaf, flower, fruit or water to the Lord. The important thing is the loveful sentiment. The Lord is hungry of love—

हरि व्यापक सर्वत्र समाना। प्रेम तें प्रगट होहिं मैं जाना॥

(*Mānasa* I.185.5)

Śivajī tells the gods—

“Hari equally pervades everywhere and manifests Himself due to the love (in the devotees). I know this much; who will know if Lord Śiva does not? “रामहि केवल प्रेम पियारा” (*Mānasa* 2. 137.1) “Rāma likes only love.” “जानउँ एक प्रेम कर नाता”—The Lord says that love alone is the cord of relation. Considering these divine words we must love God. Love is the only real thing. In *Gītā* (9.26) the word ‘love’ has repeatedly been used ‘यो मे भक्त्या’ ‘भक्त्युपहतम्’ (who offers me with love and love..... offered), ‘प्रियात्मनः’ (by my beloved)—the word love is frequently used in these verses. We do our *Sāadhanā* daily in a secluded corner. If we could do the *Japa* of the name along with meditating on His form, thoughtful of its meaning and purport; with understanding truth, secret and with faith and love, it would be most valuable. Similarly if *Gītā* and *Rāmāyaṇa* are recited understanding their meaning and purport is valuable. It would be more valuable if we do it appreciating the sentiment. It will be still better if we ourselves are charged with that sentiment or spirit.

In the same way while going to bed we should be engrossed in the *Japa* and meditation of God; should entertain devotional sentiments in the heart; should go to sleep while thinking of His quality, glory, truth and secret of the Lord; contemplating the name and form of the Lord. In such case even sleeping time becomes a period of *Sāadhanā*. In the same way in our dealings we should have our attitude selfless. Only

a desireless attitude is enough for our supreme good. In *Karmayoga* only desirelessness is the dominating factor. Without selflessness *Karmayoga* ceases to be *Karmayoga*, as such our activity—each and every should be loveful, should be full of faith and veneration; love and equanimity; generosity, humility and desirelessness. If we act with heart charged by such sentiments then our soul will get purified and God-realization will instantly be attained. With whomsoever we do behave—a god, a man, an animal or a bird—we should treat it as a manifestation of God. God is in all-being. There is no being deprived of divine presence. The Lord Himself says—

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥

(*Gītā* 10. 20)

“In every being I pervade as *Ātmā*, not that I am in gods or human beings only—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥

(*Gītā* 18. 61)

God is present among all beings—not that He is only in gods or men. But he is present in right from an ant to *Brahmā*. Therefore we must treat everyone as manifestation of God. By so doing our attitude and treatment will be sublime whether it may or may not be outwardly. For example a drama is being staged. A person comes in the role of a police constable and his father is playing part of a thief. Outwardly the thief appears afraid of the constable but in his heart he feels that the person playing the part of constable is his own

son. This is how our behaviour should be. Suppose your son is a judicial officer somewhere and you go there as a party in a case. There you must treat him only as an officer of justice. You must not feel shy in playing your role even though you feel within yourself that the officer is your son only. In the same way one must be aware of the fact that God is pervading every heart.

The Lord is sporting and *Gopīs* rejoicing. Whether the Lord is playing with the cowherd boys or grazing cows but *Gopīs* always regard him as God. Every activity of the Lord appears to them as a divine sport. Similarly divine sentiment is very essential. Whatever sentient or insentient objects like mountain, tree or a house, are there, we must feel that they are all pervaded by God. Therefore, we must look for the reality pervading them and not their outer form. And visualising that divinity we must rejoice. For example a pillar is an inert object but to Prahlāda there also looked God. This was why the Lord came out of pillar. The Lord, indeed, was there but he did prove that his devotee was not wrong and was having a direct vision of the Lord. Prahlāda was put into the fire and fire appeared to him as God. So how could that fire burn him? It is astonishing. It is unnatural. It is not found in nature that fire does not burn. Hiranyakaśipu also was nonplussed to see why the fire did not burn him. Prahlāda said—"It is as cool as sandal paste. The attitude of Prahlāda is unique,

we also should inculcate the same type of sentiment. The Lord noticed that the *Gopīs* look to inert objects also as God and declared that they were very dear to Him. The Lord loved *Gopīs* not for their beauty and young age but for their sentiments. Such sentiment is possible in every being—in a woman, in a man, in an animal, Hanumān was bodily a monkey but he developed devotional sentiment. He says—

की तुम्ह तीनि देव महुँ कोऊ। नर नारायण की तुम्ह दोऊ॥

(*Mānasa* 4.1.10)

When Rāma and Lakṣmaṇa reached near R̥ṣyamūka, Hanumān went there sent by Sugrīva. First question he asked was—“Who are you two moving around in the forest in the form of *Kṣatriyas*. When change came in his attitude, he asked if they were out of the three—Brahmā, Viṣṇu and Maheśwara or else they were Nara and Nārāyaṇa. Finally he asks—

जग कारन तारन भव भंजन धरनी भार।

की तुम्ह अखिल भुवनपति लीन्ह मनुज अवतार॥

(*Mānasa* 4.1)

Though being the Lord of the universe, did you incarnate yourselves in order to liberate the world and remove the burden of the earth? What a fine sentiment? If there is such a noble sentiment, He cannot remain disguised. Lord revealed Himself. He went to the extent of teaching him unalloyed devotion—

समदरसी मोहि कह सब कोऊ। सेवक प्रिय अनन्य गति सोऊ॥

(*Mānasa* 4.3.8)

People regard me as impartial O Hanumān but I

do not think so as the servant is dear to me because he is singly devoted to me such an exclusive devotee and servant is exceedingly dear to Me. While characterising a single-minded devotee Lord Rāma says—

सो अनन्य जाकेँ असि मति न टरइ हनुमंत।

मैं सेवक सचराचर रूप स्वामि भगवंत॥

(*Mānasa* 4.3)

Hanumān, only he is solely my devotee whose intellect never deviates from the principle that only he is servant and whole world—mobile and immobile—is the manifested form of the Lord. One who has such sentiment, whose intellect is so resolved, is my unalloyed devotee. The Lord taught this type of unalloyed devotion to Hanumān—a monkey by birth, similarly there was Jaṭāyu—bird, the lowest and a flesh-eater but he even sacrificed himself for the sake of the Lord. Lord saw his condition. There was no strength even to speak, left in him. He sat, with him in his lap. He informed him only through signals that Rāvaṇa took Sītā towards south and thus informing he passed away.

How much the Lord loves him. He sweeps dust from his body with his locks and granted His own abode to him. Bāli also was monkey by birth. He was a great sinner but his attitude changed when he saw Lord. The Lord liberated even such a sinner to see his sentiment. Bāli said—


सुनहु राम स्वामी सन चल न चातुरी मोरि।

प्रभु अजहूँ मैं पापी अंतकाल गति मोरि॥

(*Mānasa* 4.9)

Hey Rāma, my cleverness cannot succeed with you, my Lord. At the time of my death I have sheltered in you do I still remain a sinner? Lord was then pleased and granted him His supreme abode.

If the attitude is changed, then it does not matter if it is a man, god, beast, *Asura* or even *Rākṣasa*. Prahlāda was *Asura* by birth but his sentiment was very noble and high seeing which how lovingly the Lord behaved? He appeared in man-lion form, seated him in his lap and licked his hand and said—"I came a bit late. Do not mind it and forgive me." Vibhīṣaṇa was a *Rākṣasa*. But when he came to meet the Lord, He assured him—"If anybody once says that he has taken refuge in Me, I do not abandon him. So let him come. Lord looks for only sentiment and love. Keeping all these in view we should have noble sentiment and love for God. If we have the pure love, there will be no delay in God-realization. What we do require is the change of attitude. We should have a sentiment of love in all objects and whatever we do or behave. If we serve somebody we should regard him as manifestation of God. We should perform any sacrifice, charity or penance considering it as divine injunction and perform it for God only. God-realization can be attained even through most trifling activities and there are such instances. Therefore what is required, is a noble and guileless sentiment as that is the most important factor in God-realization.



Our Duties and Others' Rights

We may go and attend *Satsaṅga*, only this much is within our control and nothing else. We may attentively listen to the holy discourses which of course we do as much as we can. But the main thing is to translate those ideas into action, one feels slothful and drowsy only due to the lack in one's relish and veneration in regard of *Satsaṅga*. The other reasons are secondary. I feel drowsy only when I do not get a good sound sleep for at least 5 hours during night. I try to take 6 hour's sleep then I get 5 hour's regular sleep. Thus the sleep (drowsiness) does not interfere in my time. We should think of how to spend our time. No slackness should be allowed in performing our duties allotted to us. It is our foremost duty to do for which we have come e.g., we should give top priority to God-realization. We should make every effort for this through mind, speech, body and senses. What proves to be an obstacle in this is our requiring bodily facilities and that of eating, drinking and sleeping. We give the prime importance to maintain the body but even more importance should be given for God-realization. God should be regarded as dearer even than the life. We should make more intensive effort for God than we make for our body. This is our first and foremost responsibility.

We have unnecessarily taken over the responsibility of our body which is not actually ours. It is already predestined. No alteration—plus or minus—is possible

in what God has designed. We have assumed the responsibility on our shoulders which is in fact the divine responsibility and divorced the responsibility that is our own. Let your burden go entirely to God. After surrendering ourselves to God He shall own us. There remains no doubt in our liberation if we obey the divine ordinances. If the master and servant, both are truthful, their dealings become ideal. And such dealing is a *Sāadhanā* for others. Just as the characteristics in accomplished great-souled persons are natural with them but they are *Sāadhanās* to aspirants; similarly if master and servant both are efficiently able, both will mutually attain blessedness.

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

(*Gītā* 2.11)

Brahmā advises the men—"Through this *Yajña* you should foster the gods and gods on their turn may foster you. In other words the gods may foster you without caring for their own interests and the same may be done to gods by you. This way by mutually fostering each other you both will attain your supreme good, Supreme good or the self-liberation. Similarly the master may try to make the servant rise and the servant may try to be most serviceable to his master. In this way fostering each other; by caring for each other even at the cost of their own interest both may attain their supreme goal. The same is applicable for all. If wife and husband both perform their marital obligations

to each other and be mindful of their mutual interest both may get supreme benefit. If the son makes his prime duty only to serve his parents; thinks that they are everything—even God for him; only their service is his supreme duty, then both will be blessed. There comes a tale in *Padma Purāṇa* about one Mūka Cāṇḍāla, who was devoutly engaged in the service of his parents and on account of that filial devotion he along with his parents was blessed. Even in modern time—*Kaliyuga*—there lived Puṇḍarīka, a devotee of his parents on the bank of river Candrabhāgā in Pandharapur. In this town there is a temple where the images of Puṇḍarīka and his parents are still there. It is said that Puṇḍarīka happened to see in Banaras some devotee of his parents and the sense of filial piety sprouted in him. He was so merged in his parental devotion that one day the Lord came uninvoked and stood behind him and said—“Puṇḍarīka, I am God and have come to see you.” Puṇḍarīka said—“Welcome Sir” and he pushed a brick which was there by his side and said—“Please, do sit.” The Lord said—“I have to see you.” He said—“At present I am busy in serving my parents. I will attend to you when I am free.” Lord said—“I, the Lord, have come to your house to meet you and you have no time to see me.” Puṇḍarīka said—“Don’t you see I am busy in serving my parents? Just tell me why you came uninvoked” Lord said—“You are a dedicated devotee of your parents. So I have come to give *Darśana* to you.”

"I see, so filial service has so much power that you have had to come even though uncalled."

"Yes. Parental devotion of course, has that much power."

"If parental service is so powerful then how can I leave it? At present I am busy. Better you meet me some other time."

The Lord then came before him and said—"I was testing you whether you ignore me or your parents. You did not abandon your vow of parental services and even ignored me which pleased me."

The Lord always meets through love but in this case He was pleased even on ignoring Him. The Lord said—"I am pleased. Ask for anything you wish."

Puṇḍarīka said—"Whatever flaw might be in my devotion to my parents, may it be made good my Lord. When it is so powerful that it compelled you to come here, apart from that what else should I ask for?"

In servant and master relationship it is the sacred duty of the master to do what is for the betterment of the servant here and hereafter. So is the duty of a servant in regard of his master. On account of his selfless service the servant gets his desire fulfilled by the divine grace. The servant must entertain the only desire about the advancement of his master—secular as well as spiritual. He must have no consideration for his own interest. Similarly the master should have every care for the worldly and other-worldly good of

the servant because the servant is wholly dependent on him. The selfless desire of the master may cause the servant's liberation—

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

By fostering each other's interest both can attain their supreme good—the God-realization e.g., both are liberated. If we take it as our duty to tell each other the truth and secret of God; we can attain God through this also. By dedicating ourselves for each other's interest also both of us attain our supreme good. The master should be careful to advance the interest of the servant whereas the servant may be quite unmindful of his self-interest—about what he will get from the master—a reward or a punishment. Thinking of nothing of the sort, the servant should remain at the door of his master. Even if he is meted out with insult, he still should only think of master's good. On account of such selflessness he is blessed and so is the master blessed if he is equally mindful of his servant. Both may be blessed. My selflessness may result in your liberation.

I will get liberated through this brokerage, through your blessings. You will feel comforted and your blessings will liberate me. Why should I worry for that? Such a desireless sentiment should be there. If per chance we are opportuned to have a look at such a scene, we will be sanctified. The master and servant both should appreciate each other's sentiment. The selflessness of both will be benedictory for each

other. The best and highest ideal that can be put before you is that of Bharatajī and Śrī Rāma. Bharatajī is determined to take Śrī Rāma back to Ayodhya by any means. He should rule and Bharata could serve him. Śrī Rāma's intention is that Bharata should not pressurise him for this and should manage the state administration anyway for 14 years. As the players of both the teams kick the ball even so Rāma and Bharata make the kingship a ball and both are kicking it into each other's court. It is a divine scene quite liberating for us. They were liberated souls. To them it was just a play. They played this game in order to teach others a lesson. If others follow it, they also might get blessed. There is no doubt about it. Lucky are those who get a chance to witness such scene. It causes too much pleasure, eradicate all sorrow and makes us established in God—

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

(Gītā 2.65)

‘One who has a happy disposition, his intellect gets settled in God.’ This pleasure is a *Sāttvika* (pious) one. Howsoever persons of such dealings are praised, it will always be insufficient. The delay in one's liberation is caused by his worry for his own liberation. One must make every effort and make he must to the limit, but should not entertain a desire for fruits. This is real desireless attitude. The Lord says—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥

(Gītā 2.47)

Your right is only in doing *Karma* and not in its fruits. Desiring fruit is unauthorised effort and its result is never good. The servant who oblivious of his personal interest, only cares for his master, succeeds in changing his attitude. If the master is already considerate so far so good, even if he is not good and gentle, he becomes so impressed by the dealings of the servant and awards favourably. If the servant is selfish, the attitude of the master gets biased against him. But the opposite is taking place in the world, fights and quarrels here and there. If they realise this fact, all quarrels will come to an end. The situation may change. This type of behaviour brings a change into the hearts of even onlookers and removes tendency of quarrelling from them because it is an attitude of service, generosity and kindness. Not inflicting pains to anyone, is a category lower to it. It's meaning has been said to be "अहिंसा प्रतिष्ठायां तत्सन्निधौ वैरत्यागः" (*Yogadarśana* 2.25).

Non-injury is so powerful that within its proximity even a born enemy gives up his sense of enmity then what to talk of well wishing of each other which is a sentiment of very high standard. Non-injury (a negative approach) is good but being benefactory (positive approach) is better. Being generous is certainly higher than merely not depriving somebody of his

possession. Depriving of one's claims is theft or robbery which leads to infernal hells. Non-injury is so efficacious that in the company of such person a born enemy forgets enmity. Then there is nothing to say about those who have dedicated life for the cause of others. Our master is God who pervades all as *Ātmā*—

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

(*Gītā* 10.20)

Hey Guḍākeśa, I seated in every heart, am the *Ātmā* of all. Therefore, that *Ātmā* which pervades all is the *Paramātmā*. Realising this fact if we engage ourselves in upholding the cause of others, we will undoubtedly attain liberation. The Lord himself, now and then says—"ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः". One who is engaged in doing good to others, comes to me. Many people say that they have only *Satsaṅga* to depend on. It will itself bless them. The truth of dependability of *Satsaṅga* should be separately understood. They do not know the real meaning of divine refuge. They simply say they depend upon God He will take care of their supreme interest. Taking refuge means complete and unreserved surrender. He should think of everything that he takes to be as 'I am' or 'it is mine', really belongs to God and He is the real owner. Till we took something to be our own, we utilised it. But when we know now that it belongs to God, and still go on using it for us, it is nothing but theft. Now it should be used

for God's sake. When it is so used then it will be real surrender. But our way of depending is somewhat different. This is why everything is topsy turvy. We want this world and the other world both—a comfortable life here and the supreme abode hereafter. It means that we actually depend upon means and not on God. Had we depended on God we could cross (the mire of world). Since we depend on fruit so the failure is our lot. Similarly a person attends *Satsaṅga* (the question is) whether he depends on *Satsaṅga* or the fruit thereof. The fruit is liberation. Actually he hankers for *Mukti* not for *Satsaṅga*. Depending on *Satsaṅga* means that every possible effort should be made to adopt in our life what we hear in the holy discourse. Depending on God means to harness our body, mind and possession—everything to serve God. Depending on the *Japa* and *Dhyāna* means to do it sincerely. We depend on the designs and will of God when we feel that whatever God does, is auspicious and supremely benedictory for us.

We should always obey the divine injunctions and feel that he has owned us and His hand is over our head, He wants us to make an ideal. So he has taken charge of our life and is extracting work from us. Just as the magician makes the puppets dance while holding wire in his hands and the victory or defeat of them depends on him similarly we must entrust ourselves with God. Arjuna handed over the bridle of his horses to Lord Kṛṣṇa, Arjuna did what the Lord

wanted him to do. So Arjuna rightly took refuge in God. At first when Arjuna expressed his desire to surrender, the Lord did not take it as true surrender. He went on persuading him to come to his refuge till the very end. Why should the Lord have repeated—‘come to My refuge’ if Arjuna did surrender really? In his own eyes Arjuna made a surrender but in the eyes of the Lord it was not so. When the Lord feels that it is real surrender then nothing remains undone. A person may have wrong impression that he has made complete surrender—

कार्पण्यदोषोहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

(Gītā 2.7)

Arjuna says to the Lord—“I am puzzled due to cowardliness. I do not know what to do or what not to do. Therefore, decisively tell me what is good for me as I have come to your refuge; I am your disciple. Please, teach me.” These words of Arjuna are of a very high order, good and imitable for us. Like this we should make an unreserved surrender. Verbally it is surrender but really not so. Sañjaya tells Dhṛtarāṣṭra that Arjuna again reiterated his decision not to fight and it was not possible to get rid of the grief that was scorching his sense-organs. The Lord laughs at this and tells—‘You say you are in my shelter and want me to tell you what is good for you. On one hand you want my advice and on the other you say you will not fight.’ There is a small story. There were

two house-holders. The drainage of one was going into the compound of the other. One was insisting for the stoppage of the drainage and the other refused to do so. An arbitration was arranged. Arbiters were appointed. It was ascertained from both that they would abide by the judgment of the board. Both agreed to it. But one of them was adamant not to close his drains or change its course. The arbiters were puzzled. After all they were to make arbitration about the flow of the drainage only. Here the point is about Arjuna's refusal to fight. If so, what is there to be debated? Arjuna says—"I fail to decide whether I should fight or not; whether I will win the battle or lose it." This much was right but to say that he will not fight, was wrong. The same way we only verbally take refuge in God not really. Whatever we meet unwillingly or caused by somebody else, it appears to be unpalatable. This is unlike surrendering. Let us take pleasure and pain; gain and loss; victory and defeat—whatever comes, as a divine will or design and a reward gifted by God. We must feel happy about it. We must be equally happy in favourable and unfavourable, pleasure and pain. If it is not so, how can we say that we have taken refuge in God? The justice administered by God, we do not approve. The devotees we are but we do not like the judgment passed by God. We are devotees and regard no other thing more than God and He is our only Lord.

No, God is not realised through this type of lip

service. No defence plea works in the court of God, no cheating, no deception. But we do try to deceive Him and our own selves. We are habituated of it with the result we are roaming from door to door. If two classmates in a school, two devotees of the same God, two disciples of the same *Mahātmā*—are engaged in fostering each other's interest, both discuss with each other the spiritual topics, then both may get blessed. In the same way if wife and husband are mindful in regard of their own duties and do not take notice whether the other one is doing his or her duty, they only care to protect the position of each other and perform their own duties quite unselfishly, then both will attain supreme good. Father should be careful to how he treats his son and so should behave the son. It is not like father to think that he will do his parental duty only when the son will do his filial duty. And the son also has no right to say that he will perform his duty only when the father does so. One must acknowledge the right of the other. The son may think "The father is owner. I should not take his rights in my hand. The fatherly rights must remain with the father only. I should not be watchful of his duties." To have an eye over his fatherly duty is in a way a retaliatory step which is of no use. We should mind only our own duties. If we give charity for any possible return from the donee, it is not *Sāttvika* donation.

The charity given with the sense of duty without consideration of return, is *Sāttvika* donation. Similarly

the father should be attended to with the sense of filial piety and without expecting any gain or return; without expecting that father may also reciprocate in the form of monetary help or rendering any other service. This will be a *Sāttvika* service and benedictory too. One who renders service to his parents and expects money, serves his own monetary interest and not the parents. If we do something with a specific purpose, may be we accomplish that purpose but no liberation. Liberation is possible only when we renounce desire—immediate or latent, desire for return. By doing so we can attain our real object. Service should be rendered desirelessly. We should do our duty and should not expect from the other to follow the suit. Now in this *Kaliyuga* how everybody is ill-behaved! In *Satyayuga* everybody behaved in a different way and quite opposite to this. Now there is a marriage in somebody's house or his father or mother has expired or some other expenses are to be met, so he is worried. Parents expire. Then one has to wag his tail before his brothers as there is no source of income to meet out the expenses. The same thing happens in marriages. It is bad if we make someone flatter us for such petty things.

On the occasion of marriage, if it happens to be, we need many things. We need utensils, beddings, light etc., as there will come so many persons in the form of marriage party. So we will be worried. In the town all these articles for the purpose of marriage are

to be taken on loan. I have got a full set of articles sufficient for one marriage. I feel I might have a couple of sets more. The needy goes to him who possesses the articles and requests him to lend them. The other one tells him to come after sometime as there is no hand to get those things out of the store. This way the needy makes many rounds after him and he avoids him. Finally he puts forward an excuse that those articles are needed in his own family as a marriage has been decided—better you make some other arrangement.

“You should have told earlier.”

‘How could I say. At that time the marriage was not settled.’

‘What will happen to me?’

“Well, it is your problem.”

This way the owner betrays you at the nick of the time. On the other hand one who given over to collecting such articles collects two or three sets for marriage. The same happens when some one expires. What was the norms of behaviour in *Satyayuga*? In that age people on their own visited the house where a death had occurred. They extended their sympathy and offered their services.

‘No need, sir, thank you they replied.’

But they brought what they had, even though unasked and said—“You will have to utilise these things. These two gas lanterns and four carpets.”

“What shall I do? No space.”

“Very well! But keep at least one. There are other needy persons. The rest may come to their use. But these two you must have.”

The givers offered their services as if they were offering it to some great *Mahātmā* and the receiver went on refusing. For every work they offered themselves and other one would say that there was nothing that he could do. He insisted for serving—

“Please do allot some job such as serving food to the Brahmans or removing the leaf-plates.”

“The servants are there to do that.”

“Then let it be some other job. All right! I will wash the feet of the Brahmans.”

“Two-three persons are already entrusted with the job.”

“Well, let me also join them.”

“Oh there are so many persons. You need not do it. Many other things are there.”

“No. This is what I value most.”

In *Satyayuga* the treatment was very *Sāttvika*. One said—‘I will do’ the other said—‘I will do.’ The members of brotherhood are taking food. It will need hands. Some helper came before time. He was asked why he came earlier. The reply came—people will take food. I will be fortunate enough to do some service.

Then came *Tretā* and the sense of service weakened somewhat. Tradition changed. They would say—“You will need Dari, utensils etc. I have got them whenever you require, just tell. I will send them. Feel no hesitation. Just inform if there is something to do—serving food

to the *Bārāta*, making arrangement for their stay etc., I will come and do the needful and they did it.

Then *Tretā* was over and a little more deterioration along with it. When some death occurred. People did visit the place but then the needy person had to ask if he could help in some way.

“Have you got a carpet?”

“Yes, and it is not yet given to anyone. Come to my house. It will be booked in your name.”

In *Satyayuga* people offered and supplied their possessions on their own initiative. In *Tretā* they offered but said that they would send it if requested. In *Dvāpara* they agreed to give only after they were approached. But in *Kaliyuga* they promise to help but refuse at the eleventh hour. If we intend to have a sentiment of *Satyayuga*, then some how we will be able to act as they were acting in *Tretā* or *Dvāpara*. Śrī Rāma was treating his brothers and others also like *Satyayuga*. If we apply in our life what we learn in holy discourses then we will be blessed. There is no doubt. Our benediction is possible through any of the *Satsaṅga*, God, *Śāstras* or *Gītā*. Following the teachings of these there can remain no lacuna in attaining our supreme good through whatever we do. If we take refuge of God even partially, we are undoubtedly blessed. What is meaning of a part? It means that we should be happy to watch the doings and designs of God—whatever is happening either unwillingly or caused by somebody—is all divine sport. We should feel that God is manifesting in every object, in every

person, and everything taking place is sportive pastime of God and be pleased. It is also a part of devotion to God. or if we always remember God, we get immersed in *Bhajana* or *Dhyāna* of God, then also we will be blessed. Lord has said—"तेषामहं समुद्धर्ता" "मृत्युसंसारसागरात्"—I liberate him from the ocean of death and cycles of world who engages his mind in Me." He also can be blessed who follows the injunctions of the Lord. This should be one's attitude that he will do everything for God and not for his own sake. He should selflessly engage himself in the service of God. He should do the job of God, for God and as per instructions of God. If there is no self interest implied, then by carrying out godly injunctions one can get blessed. By continuously meditating upon God also we can get blessed. One should have faith that all sports of God, whatever he is doing, is all good and benedictory for him. By being selfless we can surely attain supreme good. By accepting the divine will as auspicious for us we can be blessed. It is still better if we feel happy in every act of God. What I said about God, it all is applicable for exalted souls also. I gave many examples regarding them. We should take our parents as God Himself and be happy with what they do and serve them. Wife should revere husband as God and remain happy in whatever he does and serve Him. If everybody does his duty selflessly and realises his responsibility, then all can attain the supreme good. It is so easy.



Love—The Unique

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(*Gītā* XVIII. 65-66)

What a high morale is there in these verses proclaimed by Lord Kṛṣṇa. The Lord says—“Have your mind fixed in me; do my *Bhajana*; worship Me; bid *Namaskāra* to Me; have faith in Me; and by doing so you will surely attain to Me. Shedding dependence on, all *Dharmas* take in My shelter. I shall free you from all sins; grieve not.”

Can there be a thing greater than this? *Śāstras* are innumerable. Arjuna was not the only devotee—the best; there have been devotees superior to him. In *Śrīmad Bhāgavata* the Lord Himself says—“ता मन्मनस्का मत्प्राणाः” (X.46.4). Nobody else knows the supreme truth as *Gopīs* know. The Lord said to Arjuna—“मन्मना भव”. But *Gopīs* were already in that state.

There is some early-riser. If somebody asks him to get up before sun-rise, he will laugh that this fellow does not know. Thus the Lord cannot so preach the *Gopīs*. *Gopīs* were of much higher order comparing to Arjuna. Before a person of exceptional faith it cannot be said—“I assure you, I vow to you.”

“मा शुचः” worry not—the Lord said to Arjuna. “I shall free you from all sins”. If he knew of Lord’s nature how could he have grieved. The devotees of high rank do not at all require any deliverance from sins. Even this much they do not say—“You are of forgiving nature; you are kind; you don’t take notice of devotees’ faults.” They are happy in reaping their harvest. On the contrary Arjuna did accept remission.

Gītā has a very high teaching for us. We are not like even Arjuna. We want *Mokṣa* and also freedom from worry. But the devotees of higher rank do not even address the Lord as forgiving and merciful. Why should they address Him even *Dīnabandhu*? They, who require something from Him, may say so. Those who are flatterers, may call him so. I do not say nor do I want any mercy. You are saviour of afflicted, orphans and poors, so pour your mercy over them. There comes some fabulously rich man. If he is given Rs. 2.00 he will say—“Give it to some poor.” Where there is higher sentiment of love—there all other sentiments disappear. There is no feeling of high or low remains nor is there any masterly sentiment nor filial nor *Mādhurya*. There is no relation like *Svakīyā* or *Parakīyā* then how can there be *Mādhurya Bhāva*? The Lord is my husband and I am His wife—this notion is also not there nor is there any friendliness. This state is indescribable. Here there is no duality. It only appears to be two but in fact they are only one and same. For example there are two hands. Join

them and they become one which is the bigger or smaller of the two? One must think whether they are two or one. Appearing though to be two they are one and *vice versa*. According to *Vedānta* they are literally one. But in (*Prema*) being two they are one and being one they are two.

In such a higher rank of love, the sense of 'oneness' is more than what it is in *Vedānta*. Only one unearthy love—

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

(*Gītā* 6. 31)

Activity with God proves duality and being established in oneness is unity. Thus in such love duality and oneness both exist. It is an exceptional type of worship to adore God while being in oneness with Him. Here the term *Prabhu* can't be appropriate; only oneness is there—love, lover and beloved—all the three are one. Both are lover and both are beloved. In the eyes of one, one is lover and the other is beloved. It is the limit of identification. In this state merits and *Svarūpa* are left much behind just as royal servants are stopped outside.

Gopīs had *Mādhurya Bhāva* towards the Lord. The highest state that has been talked above, leaves *Gopīs* far behind. *Gopīs* are there just like door-keepers. To such a devotee glory or merit does not count. Where the love is based on glory or merits there it is supposed that the Lord is not as important as his

glory. Love on account of merits is inferior to the love of a chaste lady. He does not love because the beloved is meritorious. Howsoever be the beloved, his job is just to love. In perfect love there is no difference between the Lord and His lover just as the two hands do not love each other on the consideration of some merit. In fact there is no difference between them; nothing special in the Lord. There all the three are amalgamated into one. The Lord, devotee and devotion become one. Such is the state there.

So much has been talked yet not even a fraction could be said. The matter is like an ocean. What comes into the mind is like a few droplets and what speech has expressed is like a few atomic particles, even if it is told life long, it cannot equal to a single drop.

In fact, let our life be engaged only in such talks. No need to meet Lord or anything else. The life should pass in this way; it is enough. There should be no desire to meet God or for liberation or for favourable condition. It (perfection) is good but the devotee should attach more importance to the means. Then the stage of perfection will come of its own accord. Perfection will be delayed if the discipline is practised with this purpose. It is still better even if this idea is dropped. If by sidestepping even this you try to comprehend it, the success will be quicker.

If you tread on the path of love even without the desire to meet God, He will be met sooner. It is still better if even this much desire is not there.

If the dialogue reaches the summit, the Lord will not leave even if He is pushed back. Some law may be required to be enacted to bar the entry of the Lord there till the dialogue continues. He may come only after the dialogue is over.

The Lord becomes diffident there the devotee gets upper hand on the Lord. This is the only genuine means to win victory.

The Lord and devotee are locally coined words. There in the eyes of each other, both are Lords and both devotees. It is an unearthly thing; an effort before the meeting. We can take the example of Rāma and Bharata meeting each other. Tulasīdāsa says—"It cannot be described through speech." Rāma and Bharata meet but this beauty of love is not there. How unique is the meeting where God meets God. The activity of devotee enhances the delight of God every moment and so does the activity of God with devotee. Their meeting is quite different from meeting with the extended hands. At that time all limbs become love personified. The embodied, the bodily limbs and the activities—all merge into one single love; become one. This meeting is impossible to be depicted through speech.

All limbs and activities become one—full of love and merged into love. There remains nothing such as love. The condition of lord and devotee becomes one and the same and they are no longer different. The mundane love among ourselves is inert but there the


love also is quite sentient. There the lovers are the love itself—incarnate. There is nothing such as *Dharmī* and nothing like *Dharma*. There is only one and that is *Dharmī*. It is pure love. Love is God; love is devotee and love is love. They are three only for the sake of name.

The activity of God aims at enhancing joy in devotee and that of devotee is for the delight of God and enhancing love for God in him. But in advanced stage, the separate entity of joy and love cease to be and do God and devotee cease to be separate. All become one. Only for our understanding we can say anything whatsoever. Here there is no unity of *Vedānta*. That is the path of knowledge and knowledge is dominating factor. Here love is dominant. None can predict about its fruit. Only he knows who gets it. 'Can know'—this expression also is only for saying. In fact this also cannot be said. It is not knowing. It is becoming. What does one become? It is known only after becoming.

What is means for it. Means are the same what we are adopting. For example in the *Mādhurya Bhakti* of the Lord, Śrī Rādhā is the delighting force; she makes Lord Kṛṣṇa the blissful *Brahma* dance. The blissful devotion is one thing and loveful is another. Since Rādhājī provides blissful joy to the Lord so she is delighting force and the Lord becomes loveful force. Where the Lord provides Bliss to her, the situation is vice-versa.

The devotees of *Gauḍīya* cult regard Gaurāṅga Mahāprabhu as the product of the unity of the two. The unity of the two cannot be explained through characteristic marks. There are no marks; no *Dharma*; no *Guṇa*. Then what is there to be explained? There everything is one pure love only. God is love and love is God. Rādhā is Kṛṣṇa and Kṛṣṇa is Rādhā.

This state of identification is the most sublime. Whosoever reaches this stage, there remains nothing for him to do. What state his body remains in, cannot be described. It is not sun who appears in the mirror but it is his reflexion. In our eyes his body becomes love incarnate. Just as due to the sun light the mirror stands glittering so also he becomes the very image of love. If a person walks along with musk, then the atoms of musk fragrance waft everywhere. It is another thing that a person with diseased nostrils may not smell it. Even so real devotee diffuses love wherever he goes. It is said that when Gaurāṅga Mahāprabhu walked, all the paths became suffused with love. He was quite oblivious of his body to see which everybody was transformed into love. Such a lover is just a mass of love by seeing or touching whom people get steeped into love. Their influence is so divine.



The Necessary Thirteen

(1) Every twice-born who wears sacrificial thread, must perform *Sandhyā* at least two times daily timely. *Sandhyā* timely done, is most useful. One must remember that the seeds timely sown yield good crops. One who performs *Sandhyā* timely, gets his religious splendour enhanced just as in case of the great sage Jaratkāru.

(2) No *Mantra* has been described in the *Vedas* and *Śāstras* as powerful as *Gāyatrī*. Therefore getting oneself purified and sitting in a sanctified place one should make *Gāyatrī Japa* to the maximum as he gets time. At least 108 times (one full *Mālā*) *Japa* every morning and evening, is a must.

(3) हरे राम हरे राम राम राम हरे हरे।

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे॥

The *Japa* of this sixteen-lettered *Mantra* can be made by everybody—lady or gent, belonging to any caste at any time. It is a very useful *Mantra*. *Kali Santaraṇa Upaniṣad* speaks about its glory in highest terms.

(4) Every person should read and study *Śrīmad Bhagavadgītā*. The recitation of *Gītā* even without grasping its meaning, is useful enough yet it is better to recite even a single chapter of it comprehending its meaning than the recitation of all the 18 chapters

mechanically without grasping the meaning. Therefore everybody should recite at least one chapter of *Gītā* comprehending the meaning as far as it is possible.

(5) Everybody must have an image of the Lord of his choice in his house and worship it daily with utmost love and care. This causes the faith and love for God to enhance, benedictory *Samskāras* are strengthened and the time is well utilised.

(6) Everybody should try at least for one hour everyday to concentrate his mind on the Lord—with form or formless as per his liking—as described in *Gītā* (VI. 10—13). This abolishes sins and possible distractions (*Vikṣepas*) and much progress on the path of benediction is attained.

(7) Every householder should take his food only after performing *Balivaiśvadeva* daily as sins daily occurring while leading household life are said to be eradicated through five great *Yajñas* and they are all involved in it.

(8) Always remembering the name and form of the Lord a person should try to maintain his body and do all other activities as his *Dharma* permits only (*Gītā* VIII. 7).


(9) The Lord is permeating the entire universe; thus service to everybody is service to Lord. Therefore one should make careful effort to provide maximum comfort through the just means and deeds doing, to all considering them as manifestations of God, in order to attain his supreme goal (*Gītā* XVIII. 46).

(10) If any beggar comes at one's doors and if he is not in a position to help him or he is even unwilling, still one should cordially treat him with humility, modesty and love.

(11) All beings, as fragment of the Lord, are the Lord Himself. Therefore eschewing the sense of censure, hatred, non-injury to others and enmity one should make effort to develop a pure and unselfish love.

(12) One should keep company of such persons who have faith and love for God and religion; who are righteous, unselfish and of good conduct. He should act on the lines as permitted and approved by them and draw maximum benefit from their company.

(13) One should make effort for self-sublimation through the study and discourses on the *Śāstras* such as *Śrutis* and *Smṛtis* and musing over them for enhancing one's sentiment of devotion, dispassion, knowledge and *Dharma*.



Essentials

Whatever effect there is, from *Satsaṅga*, it diminishes within five minutes through evil company because the moment one comes in the contact of evil company his latent evil thoughts raise their heads. Therefore evil association must be altogether shunned.

There is no wonder if the evil doers suffer but even those suffer who mentally muse about them. If one thinks of a libidinous person, there arises a sex-feeling in him.

The *Bhajana* of the Lord must be kept a secret or else it evaporates like camphor in the shower of praise and honour.

Selfless effort for the benefit of others is the only way to tie him within the bond of love.

Providing comfort to others, is just befriending them. Our body, mind and resources—whatever is utilised for others—only that much is meaningful; the rest is just a waste. He never repents who keeps it in mind.

If one wants to invoke God, one must have a love unalloyed. One should never dislodge the sweet and charming image of *Manamohana* from the heart. He should weep piteously for him. The Lord remains with his devotees. You will surely attain Him if you have unalloyed love.

The love for God should never be blemished no matter if one has to cut relations with the entire world or has to sacrifice his life even.

Just as a man catches a snake even without knowing the art of removing poison and dies of snake biting similarly a foolish person indulges in sense-objects, gets intoxicated and finally perishes.

In whose inner cavity the sparks in the form of knowledge coming out of a wise, reach, all his sins get burnt to ashes.

Lust and anger remain only till there is ignorance. After ignorance—the cause—is destroyed the effects like lust etc., cannot remain.

One cannot comprehend simply by hearing, the fact that the *Bhajana* of the Lord is better than even nectar. Only those understand it who have got a relish for *Bhajana*.

The person having strong faith in the Lord or some exalted soul becomes his fan. Whatever weakness is there in the fondness to that very extent the faith must be less—it should be taken to be a fact.

The gentle behaviour from exalted persons should be realized to be divinely treatment as it is Lord Himself who does everything through them.

The Lord *Saccidānandaghana* alone, is permeating everywhere. Just as the ocean is permeated by water from all sides even so the world is pervaded by the Lord.

One should listen to the talks on the glory of the

Lord from His loveful devotees and practise as taught by them. By so doing there will remain no doubt in regard of liberation.

The time is fleeting. It should be utilized only in very good jobs after fully considering. And that precious job is the adoration of God and company of holy persons.

If one comprehends that God is the superiormost, he cannot abandon meditation even for a moment. So long as one has not tasted the bliss of meditation, only till then he indulges in mundane affairs.

Foolish is the person who takes the momentary mundane objects of the world to be real and blissful and thinks of them; loves them and ignorantly wastes his life after them.

There is none as friendly, kind and loving selflessly as Śrī Nārāyaṇa. Even then the ignorant forgets Him and indulges in transitory sense-objects and spoils his precious life. Such is the greatness of ignorance.

Abandoning fame, name, taste, fashion, worldly pleasure, lethargy, carelessness—everything one should have the shelter of God. It is verily difficult to get benediction without complete surrender before Lord.

The surrender to God means unbroken meditation on God, being satisfied in every design of God; obeying the divine injunctions and remaining unattached.

Dispassion and tranquillity are the only important means of meditation. The river of bliss is flowing.

Blast the barrage of *Māyā* and the field of your heart will get inundated with joy. You will get transformed into bliss itself with no effort.

One should ponder over one's faults. By so doing there may be spontaneous efforts to eradicate them.

One should either fix the mind wherever it goes taking it to be God manifest or forcefully divert it and employ in God. *Nāma Japa* is most helpful in concentrating mind.

Divine love can be developed by serving all desirelessly and without troubling anybody.

One who once knows the influence of Divine mercy, he cannot do anything other than adoring God.

Those, caught in the worldly affairs, may be lovingly diverted to *Satsaṅga*. There cannot be a better service to worldly people than to make them go in the divine shelter. This type of service must necessarily be rendered by all true devotees.

One should always meditate upon God and should have a keen desire to obtain Him. The *Kīrtana* of the names and merits of the Lord should always be made. Taking all beings as manifested God, all possible service as per capacity, should be rendered selflessly.

The mind is very mischievous and mean. One should not allow it to have an upper hand. Diverting it from the mundane luxury it should forcibly be devoted to the adoration and meditation of the Lord.

The precious life should not be made a waste by loving the mundane objects. One should have love

for God who is extremely kind, the supreme wealth and should enjoy His kindness and love.

One should have single-minded love for God. He should continuously be remembered with pure love. Mind not if you do not have direct vision. Apart from love there should be no desire for vision. True lovers do not hanker for vision; they have thirst for only love. Even liberation is nothing before love.

The delay in attaining God is only because the devotee is bearing the delay. The moment when the separation from Lord will become unbearable; the moment he will be about to die without him, God will be attained. So long as he is pulling on without God, He watches that everything is all right so what is hurry for Me?

Māyā is strong only to those who are in the clutches of *Māyā*. *Māyā* has no power before God and the devotees who know His glory. If the man takes shelter in God and knows His secret and aspects then *Māyā* has no power before him. The *Jīva* is eternal fragment of God. It is forgetful about its own power. It is why *Māyā* seems strong to it. If by the grace of Lord it awakens its power then power of *Māyā* can easily be subdued.

No one can guess the real state of a *Guṇātīta* (one beyond the *Guṇas*). It is a self-realizable state. But one who tries to know whether he has characteristics of a *Jñānī* or not, he should not be taken to be so because by searching for the characteristic marks he

has proved himself to be just the body. A *Jñānī* is not different at all from *Brahma*.

The money spent in others' service, gives pleasure here and hereafter. If spent unmotivated, it provides *Mukti*. It is authentic according to the *Śāstras* and logic both.

Through the *Japa* of divine name, the mental wavelets stop; sins are destroyed; man is saved from downfall and gets peace. *Nāma-Japa* is the best means of God-realization. If one is unable to perform *Yajña*, charity, penance etc., yet the God remembrance can continue through only *Nāma-Japa*. The glory of *Nāma* is approved by all *Śāstras*; logically proved and is an experienced fact. So always effort should be made for chanting *Nāma-Japa* desirelessly.

